

Dr. Samuel Miller

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THE

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JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. EDWIN R. MCGREGOR, EDITOR.

נחמו נחמו עמי יאמר אלהים: Is. xl. 1.

ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. JOHN IV. 22.

Through your mercy they also may obtain mercy. Rom. xi. 31.

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## UNION MEETING OF ISRAELITES.

THE various communities of Israelites in America are respectfully informed that it is proposed to hold a meeting of delegates elected by the different congregations, in the city of New-York; *but the time of meeting cannot yet be fixed.* The subscriber having been requested to act as Corresponding Secretary for the present, by the gentlemen who have taken the initiatory steps, requests the various communities who may elect delegates to communicate to him, without delay, the names of the persons elected, in order that proper arrangements may be made to convene the meeting at the time proposed. It is the intention to call the assembly together as soon as twenty congregations have elected delegates, who will be informed by letter the precise day when their presence is required

ISAAC LEESER,  
*Cor. Sec. pro tem.*

Philadelphia, June 1st, 5609.

## THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance.*

**Bound Volumes.**—The Third and Fourth Volumes of the Jewish Chronicle may be had, neatly bound in one volume, price \$1 50.

**Form of a Bequest to the Society.**—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New-York, in the year eighteen hundred and twenty, the sum of to be applied to the charitable uses and purposes of said Society, and under its direction.

THE  
JEWISH CHRONICLE.

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MAY, 1851.

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ANNUAL SERMON.

PREACHED BEFORE THE AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS, BY REV. GEORGE HALLEY, D.D., OF TROY, N. Y., APRIL 27, 1851, AT THE REF. DUTCH CHURCH ON LAFAYETTE PLACE, NEW-YORK.

“What shall the receiving of them be but life from the dead?”—ROM. XI. 15.

SEASONS of bright and unparalleled glory are in reserve for the Church. Idolatry is to be supplanted by a knowledge of the true God. Superstition, whatever be its erroneous and delusive forms, shall disappear before the light of the gospel. The different tribes and nations of the earth, whether existing amid the rudeness of savage or enjoying the blessings of civilized life, shall be united in the bonds of one common faith, and the cross, not gleaming in the van of crusading armies or perverted as the engine of jesuitical policy, but proclaimed by the voice of the humble missionary, shall permeate every nation and adorn the very outskirts of our globe with the monuments of enlightened beneficence and the temples of Christian worship.

Should the cause of missions advance at the same tardy pace as has marked its past progress, many centuries must elapse ere these triumphs can be realized. It would ill become us who live in an age the most distinguished for combined, vigorous, well-directed exertions in doing good since that of the apostles, to complain that little good absolutely has been done; yet when we compare the vast territories that require to be reclaimed and evangelized, with the limited field that has been already overtaken, the glory of the latter day seems to fade into the dimness of a most remote futurity. Mohammedanism has its adherents beyond the limits of the Ottoman empire, nor has the lapse of ages diminished the reverence with which the memory of their prophet is cherished. China with her three hundred millions of population is yet sitting in darkness and in the region of the shadow of death. India, with her numerous provinces and distinctions of caste, her Brahmins and Shasters, the grandeur of her

spacious temples, and the boasted antiquity of her religion, seems to present almost invincible obstacles to the diffusion of the gospel; while the Greek and Roman Catholic Churches are sunk in the deepest superstition. Before the gospel shall diffuse its benign light over our world, and chase away the shades of error and idolatry that now enwrap the greater part of it in deepest gloom, ages it might seem must elapse; for will it not be the work of centuries ere so many languages must be acquired, and dialects rude and primitive be reduced to grammatical arrangement, ere the human frame can be acclimated to countries where few save natives can live, and ere the influence of the truth can reach the hearts of such myriads and induce them to forsake their lying vanities and serve the living God? We pretend not to specify all the means which shall be employed in accomplishing this great object,—whether direct miraculous agency, as in the first ages of the Church, may not be used.

There is one instrumentality, however, which has not received the prominence due to it in reference to the conversion of the Gentile world. I allude to the Jews. This singular people, of remote lineage and renowned ancestry, who were nurtured under a pure faith and a sublime devotion amid surrounding darkness and delusion, whose early annals abound with such distinguished evidences of divine power and benignity, from whom the Messiah sprung according to the flesh, and to whom the truths of the gospel were first proclaimed; their Mount Zion now profaned by the infidel, and their ancient capital laid waste by the plough-share of Roman destruction; wanderers on every soil, aliens under every government, and victims of fierce, relentless persecution in every age, retaining their peculiar usages unaffected by their intercourse with other nations, and clinging with unabated zeal to the once significant but now obsolete ceremonies of the Mosaic ritual,—this people, as we are taught by Scripture, is destined to act a most conspicuous part in the future history of our world; and after we have considered the peculiar fitness of their instrumentality, we shall see how powerfully it will accelerate the spread of divine truth over our world, and rapidly fulfil the glowing predictions of Scripture on this subject.

“What shall the receiving of them be but life from the dead?” The expression “receiving of them” denotes the conversion of the Jews to the faith of the gospel. On this point I shall occupy none of your time, as it is conceded by all professed Christians. But in connection with this truth it cannot have escaped the attentive reader of the Scriptures, that an extraordinary efficacy is ascribed to this event in its relations to the religious condition of the world. These establish the fact that the conversion of the Jews will take place before the full conversion of the Gentiles, and that it will be one of the main instruments in carrying forward this event. Listen to such passages as the following: “They shall declare my glory among the Gentiles.” (Is. lxvi. 19.) “I will gather you out of the countries wherein ye have been scattered, and I will be sanctified in you before the heathen.” (Ezek. xx. 41.) “And it shall come to pass that as ye were a curse among the heathen, O house of Judah and



house of Israel, so will I save you, and ye shall be a blessing." (Zech. viii. 13.) But what need of adducing any other evidence than the words of our text? The receiving of them stands contrasted with their "casting away" in the preceding part of the verse; and the apostle assures us that though the latter event was productive of blessings to the Gentile world, yet there will be peculiar circumstances connected with their conversion, which will so forcibly impress the heart and give such a powerful impulse to the cause of missions in arousing the Christian world from its torpor and furnishing them with facilities hitherto unenjoyed, that its influence upon society will be like life from the dead. Their redemption will be the hinge on which will revolve the destinies of many of the human race, as they will become the pioneers of religious effort throughout our world. This leads us to the topic we are this evening to discuss:

THE PECULIAR APPROPRIATENESS OF JEWISH INSTRUMENTALITY FOR  
THE CONVERSION OF THE WORLD.

Few things awaken a deeper interest than to behold a community voluntarily renouncing their religious creed, and embracing a system totally opposite in its character. To abjure the impressions of infancy and the convictions of maturer years, to abandon the worship of those deities under whose standards their victories had been won, and the observance of those rites that had graced the funeral obsequies of their ancestors, and thus to create an entire revolution in the habits and character of a nation, is an undertaking as formidable as it is rare in its occurrence. When compulsion is summoned to this purpose, as was employed by Mohammed and his successors, and the stern alternative of death or immediate subjection to a new creed is presented, there is nothing astonishing in a whole community embracing it on such terms; but to behold the native influence of the truth supplanting whatever authority had sanctioned and custom rendered venerable, and inducing a willing homage to a religion so abhorrent to the passions and desires of the human heart, is a spectacle well fitted to impress the mind. "Hath a nation changed their gods?" asks the Scripture, implying how rare is such an occurrence. When the inhabitants of the Sandwich Islands, more than twenty years since, renounced the worship of idolatry by making a public profession of Christianity, and a royal edict was issued, based on the unanimous wishes of the people, that the idols should be consigned to the flames, the order of the priests demolished, and Christianity henceforth recognized as the religion of the nation, what an intense interest it awakened; what a thrill of gratitude and joy it excited in every Christian bosom; and what an additional impulse it furnished to the friends of the Redeemer to diffuse his gospel among all lands. But there will be circumstances peculiar in the Jewish nation, and consequences springing from it that will render their conversion an object of such unparalleled interest to the cause of missions and evangelical religion as will cast every event of a similar nature into the shade, and produce results upon the religious world as won-

derful as "life from the dead." Let us specify and illustrate some of these.

I. Their instrumentality will be powerful, if we consider the religion they abandon.

False religions must necessarily disappear before the light of the gospel. It is impossible to suppose that their fabulous deities, the offspring of ignorance and policy, their irrational and grossly debasing ceremonies, can long retain their hold on the minds of their deluded followers after the gospel in its majestic excellence and simplicity has been preached to them. Will the human mind long bow to the influence of a mythology which unfolds the licentious amours of a Venus, the drunken rovelries of a Bacchus, the horrid atrocities of a Buddah, or the blood-stained temple of a Jugger-naut, after it obtains the knowledge of the Divine Being whom the Scriptures unfold in His perfection and counsels? We feel that, sunk as mankind are in ignorance and blinded by superstition, they will speedily discern that they have been the deluded victims of error, and forsake their dumb idols to worship the only living and true God.

It is otherwise with the Jew. His religion is divine. It sprang not from the fancy of the poet or the policy of the legislator; its source was eternal truth. His law was delivered amid terrible majesty, and was heard direct from the lips of Jehovah. His temple was hallowed by the symbols of the Divine presence, and by services that tended to elevate the faith and purify the affections of the worshipper. Enraptured bards and prophets had age after age been commissioned to reveal its divine truths, while the most wonderful interpositions of Divine agency had been employed to confound its enemies, and seal the attachment of those to whom it was delivered. The Jew finds the history of his forefathers teeming with glorious proofs of the divinity of his religion: the fiery pillar, the burning bush, the catastrophe of the Red Sea, the thunder that echoed along the deep caverns, and the "lightning-wreaths" that played around the stern brow of Sinai; the glorious passage across the Jordan into the land flowing with milk and honey, and the three signal deliverances of their nation from Egyptian servitude, Assyrian oppression, Babylonish captivity,—all these throw a grandeur over his religion which endears it to his heart, and which neither time nor persecution has been able to efface. When the Jews, therefore, embrace Christianity, it will not be the conversion of a people who had been acquainted only with the absurd and disgusting dogmas of Heathenism; it will be the enlightened subjection of a whole nation to a religion, whose claims upon their profession and practice they are well competent to determine. They will not renounce unless for the most satisfactory reasons a religion which has been revealed in dreams and visions, from the cloudy pillar and the chamber of oracle, by the harp of the bard and the lips of the prophet. With the Old Testament in their hands, they will narrowly scrutinize the claims of this system. They will analyze the evidence which it advances on behalf of a divine original; examine the fulfilment of prophecy, especially those numerous intimations respecting the character and sufferings of the

Messiah; and particularly will they trace the connection between his death and the numerous ceremonies of their ritual, to see if every sacrifice in him has received its efficacy, and every symbol displayed its correspondence. The conversion of the Jews will thus be a public triumph to the cause of Christianity. It will be the deliberate, unextorted homage of a whole people, who would never have given up the religion of their fathers unless they were convinced that a better had come in its room. It will be the testimony of an entire nation that their religion, though once a stately tree, whose foliage was exuberant and whose buds promised to blossom into fruit, is now a withered stock, its fragrance faded, its verdure gone; and therefore abandoning the old and sapless trunk of Judaism, they seek repose under the grateful shade of the tree of life, whose widely-extended branches shall afford shelter to the most remote inhabitants of our earth, and whose leaves are for the healing of the nations. How powerfully will the conversion of such a people affect the world, silence the petulance of the infidel, awaken reflection in the breasts of the inconsiderate, establish the hearts of Christians on the faith they have embraced, and spread such a deep and wide-felt interest over society, that, in the words of our text, it will be as "life from the dead."

II. If we advert to the inflexible opposition they have hitherto manifested to Christianity.

It excites little or no surprise when a nation abandons a religious creed to which their attachment was languid. But when their constancy has remained unshaken in insult and captivity, when it has stood the test of ages and every temptation which has been employed to unsettle it, and when the religious system which they have at last embraced in its room is one which uproots their strongest prejudices and destroys ardent and long-cherished hopes, then the public recognition of Christianity by a nation in such circumstances is strongly fitted to awaken astonishment and excite observation. Now the Jews have been from the infancy of Christianity its implacable foes. We learn from the Acts of the Apostles that they loaded its adherents with reproaches and abuse, excited tumults and insurrections in cities to destroy it, and caused to be put to a violent death some of its most eminent defenders. Ecclesiastical history informs us that wherever a saint had to suffer at the stake or on the scaffold, there the Jews congregated in largo masses, carrying dried branches of trees to the pile, or hooting at him with derision and imprecations as he laid his head upon the block. Nor has the lapse of centuries lessened any of this hostility, though their degraded condition prevents them from displaying it in the same active form. Their inflexible adherence to their religion is a striking illustration of this. Surrounded as they have been with Christian influences, with every vestige of their temple swept away, and no national organization to impart energy to their zeal, they still practise those rites which their forefathers observed at the base of the Pyramids, and celebrate festivals that were instituted before the age of the Patriarchs. Go to yonder mansion. It is midnight, yet lights are seen gleaming through the apartments. A service com-

memorative of Jehovah's gracious regards and vindicated justice to their forefathers is to be observed. The house has been narrowly searched that no leavened bread may be detected, and bitter herbs are placed upon the table. The lamb to be immolated with the sacrificial knife and its blood sprinkled on the door-posts is indeed wanting, for in the holy city alone can these be observed; but enough remains for the head of the household to illustrate the oppressed condition of their ancestors in Egypt, when they were the unresisting victims of a cruel and rapacious tyrant, and how on that night, the most disastrous of any in its annals, the angel of death descended in the lightning as his chariot, with the thunder as his sceptre, and clothed every mansion of their adversaries with sadness and mourning by destroying the fairest, the nearest, the dearest, the first pledge of conjugal love, the representative of their house, the heir of their fortunes, the solace of their old age. Go to yonder city. It is the Christian Sabbath. In a certain locality, persons are seen engaged in traffic and merchandise. They are not infidels who deny and deride the obligations of the Sabbath, neither are they to be classed among the regardless and profane of our species; their opposition originates in their disbelief of what constitutes the very corner-stone of Christianity. They will not believe that the Saviour of the world ever arose from the grave of the Arimathæan disciple, and regard the substitution of the first for the seventh day as an impious innovation on the institutions of Heaven. Thus does the Jew cling age after age to the religion of his forefathers, in all its obsolete rites and enactments. How few accordingly of this people have yet bowed to the influence of the cross, compared with the rich fruits that have been gathered from other nations. The light of the gospel has beamed on the blue hills and fertile valleys of the Antilles, extended to the shores of the Caspian and the banks of the Ganges, nay, even reached the frozen shores of Greenland and penetrated hearts colder than their climes; but while these changes have been effected on ignorant savages and in countries plunged in the darkness of superstition, the Jew continues, in the midst of Christian influences, pertinaciously to adhere to the ritual of his religion. What a sensation will then be awakened in the Christian world, when these unbelievers shall become saints, these sworn foes to the Nazarene the enthusiastic and untiring missionaries of his gospel; when the scales of ignorance shall fall from their eyes, when the veil of delusion shall be removed from their hearts, and when like Saul of Tarsus they shall preach the faith they were once so zealous to destroy. Unexpected changes of this nature violently affect the public mind. You are aware of the powerful influence which the writings of Voltaire and others exerted in disseminating infidelity and atheism through France. This witty, sarcastic, superficial, selfish writer, yet withal most plausible and inveterate foe to Christianity, strained every effort to destroy religion, root and branch, in that kingdom. Let us suppose that this heresiarch of infidelity and his ungodly associates had been converted to Christianity, and that they were seen itinerating through France, preaching the gospel of Christ in the palaces of the rich



and the dwellings of the poor, in the streets of crowded cities, in the halls of science, aye, and proclaiming it to throngs of listening hearers from the pulpit: would not such an event have operated like an electric shock upon all classes of society, and created a powerful reaction of public sentiment? The conversion of the Jews will be succeeded by consequences corresponding to the magnitude of the field which it covers. It will be the conscientious advocacy of those who have no earthly interest to advance by their profession. The religion they will embrace cuts up by the root their long-cherished hopes of a temporal Messiah, scatters to the wind those dreams of national independence which have soothed them amid ages of insult and oppression, and hangs up a defamatory label on the memory of their ancestors, who basely crucified Him whom they have now embraced as their Messiah and King. How wonderful the conversion of this nation! It cannot be alleged that it has originated in the prejudices of education, for they have been uniformly the implacable enemies of Christianity; and must not that religion be divine which can silence these gainsayers, subdue the rancorous enmity of these adversaries, and convert them into the most ardent and diligent preachers of a Saviour's gospel? Shall not this event stagger the infidel, engage the researches of the speculative philosopher, excite powerfully the sensibilities of the Christian world, and awaken such energy for the interests of religion at home, and lend such an impulse to its diffusion over the nations of the earth, that, in the language of our text, it will be as "life from the dead?"

III. If we attend to the commercial spirit that characterizes them as a people.

It is a singular fact that the people whose laws originally placed them under the severest restrictions respecting commerce with other nations, became after their dispersion the great agents of traffic and merchandise. Weighty reasons existed for this. The odium in which they were held excluded the Jews from the walks of professional life or the right of holding property in land; they directed their attention therefore to the acquisition of wealth, and soon became the leading capitalists of the world. During the long dominion of the feudal system, when almost every other pursuit was absorbed in the profession of war, when the baron with his numerous dependents resided in his castle, and kings were at continual variance with their nobles, the Jews rose to great importance, and often controlled the great movements of society. And the lust of gold is still their ruling passion. For this they will brave every danger and encounter every hardship. Wherever a ducat can be made, the Jew is to be found, in all climes and at all trades; on the coast of Malabar, and amid the pestilential swamps of Sierra Leone; in the mines of Mexico or at the slave-markets of Louisiana; amid the sands of Egypt and the snows of Siberia. So predominant is this passion, that though his religion is constantly warning him against the danger of contracting defilement in his dealings with the uncircumcised Nazarene, and a sense of his wrongs teaches him to associate with his own kindred, where he can speak his own language and observe his peculiar customs, yet these repellant influ-

ences are overcome in his grasping cupidity for wealth. Need we wonder if under such influences he should become rapacious, mercenary, designing? The homage universally paid to wealth has made him avaricious, his unjust treatment rendered him distrustful and suspicious, and the disposition everywhere to overreach, induced him in self-defense to practise the arts of intrigue and duplicity. Such is the present position of the Jew. How singular, then, will be the conversion of this people, when the gospel shall shed its mellowing influence over the Hebrew character, and they shall become the most efficient coadjutors in evangelizing the world. Avarice, probably the strongest passion in the breast, will be supplanted by the love of the truth and his zeal to communicate it to others. The interests of time will be absorbed in the interests of eternity, and the emotions rarified and expanded under the influence of that gospel which he has embraced. On the streets and in the market-place he will still be seen, but old things shall have passed away and all things become new. Instead of parading the Exchange with his ingots and bills of merchandise, he shall gather astonished auditors around him to listen to the preaching of the gospel; instead of selling trinkets, he shall be seen dispersing tracts; no longer weighing in his scales the articles of merchandise, but offering freely the pearl of great price, and, in lieu of the garments which he vended, tendering, without money, the seamless robe of the Redeemer's righteousness. You can easily conceive the sensation which such changes will awaken in the Christian world.

What has converted these churls into philanthropists—these merchants into missionaries—these Shylocks into enlightened benefactors of their species? What is it that has made the gold as dross, and the silver as tin, and not only eradicated the national character of a whole people, but substituted another, the most opposite in its nature, and which will be the instrument of incalculable benefit to society. Oh, such an instance of the transforming power of the gospel will be a matter of astonishment; and such preachers itinerating through our world must produce an influence upon society like “life from the dead.”

IV. If we remember the unrelenting spirit of persecution that has been cherished towards them.

Though these are the just retributions of God for the sins of their ancestors, yet mankind have been more influenced in the cruelties they have inflicted by their sinful passions than from any desire to fulfil the purposes of Heaven. One of these was the desire to obtain the possession of their wealth. On the most frivolous pretexts, nobles put them to torture; kings imprisoned them, and exacted immense sums for their ransom; and the people, whenever the season proved cold and unproductive, or pestilence swept along the cities, rose in masses, accusing them as the authors of these calamities, and demanding their treasures as the only peace-offering to their fury. It is not to be wondered at if these unjustifiable acts often led to reprisals on the part of this oppressed people; but these, instead of leading to the redress of their wrongs, recoiled with additional severity upon them. But religious intolerance has been the chief cause

of their calamities. During those dark ages when the Church of Rome maintained her unchallenged supremacy over the liberties and consciences of men, she wreaked her unsparing vengeance on this devoted people. If they refused to abjure their religion and enter the Catholic Church, every refined species of cruelty was inflicted on them with merciless severity. They were sold as galley-slaves, transported in ship-loads to unhealthy regions, immured in prisons, doomed to toil amid the unwholesome labors of the mines, branded on the brow with hot irons, mutilated in their persons, tortured at racks, burnt in the streets at auto-da-fés, shot at by the soldiery, or murdered by thousands in insurrections excited by a bigoted priesthood, and where human barbarity, exasperated by hell, seems to have exhausted its ingenuity in the sufferings to which they were exposed. To what country in Europe shall we turn whose soil is not soaked with their blood? What century of the Christian era has not its barbarities, its acts of base oppression to record? And as we contemplate this people, that were once so beloved by Heaven, now "peeled and scattered," the unresisting prey of their enemies, may we not adopt the language of David on the mountains of Gilboa: "The beauty of Israel is slain upon the high places. How are the mighty fallen!" What a sensation therefore will be awakened when the descendants of these are seen preaching the gospel of peace in those very lands where these barbarities were committed; and over the graves of slaughtered kindred, and in the streets of cities where the blood of thousands wafts a voice to Heaven for vengeance, their posterity is seen returning good for evil, blessing for cursing, by proclaiming a purchased redemption. Nothing is more difficult to eradicate than the sense of hereditary wrong. This often is transmitted from age to age with unextinguishable fury, and gives rise to deeds of the blackest revenge and the most atrocious cruelties between contiguous tribes. What a wonderful transformation, when the gospel shall have supplanted these emotions in the hearts of the Jews, and made them the heralds of mercy to all lands. See these devoted and generous missionaries, drinking deep of the spirit of the gospel, burying in oblivion those emotions which the heart longest retains and most reluctantly quits, itinerating as apostles of benevolence through our earth; and, under the shadow of the Vatican, whence has issued many a cruel edict against their race; in the vine-clad valleys of Spain, where blood flowed like a river; in the cities of England, the provinces of Franco; and within the walls of Constantinople, now making known the truth as it is in Jesus. Oh, will not such a striking exhibition of the benevolent spirit of the gospel affect every soul? What but Christianity could implant such feelings, eradicate such prejudices, prompt to such noble-minded conduct? It will impress multitudes with the divine origin of our religion, who could not understand its abstract claims, and will operate upon society like "life from the dead."

V. If we contemplate the facilities they enjoy above others for preaching the gospel through the world.

The Jews, in consequence of their wide dispersion, are able to speak

many of the languages of the earth. From the confusion of tongues at Babel has arisen one of the most serious obstacles to the diffusion of the gospel. "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" and what good can he accomplish if he preaches to them in an unknown tongue? To acquire a foreign language; to speak it fluently and accurately; to distinguish its various intonations and idioms, so as to converse with a nation, and especially to discuss religious subjects, where want of precision might lead to the most fatal results,—these are arduous acquisitions; and the labor employed in them, along with the severe ordeal of becoming inured to a different climate, have consigned many a missionary to an early grave. Now, in the Jews, when converted to the religion of the cross, we shall have a host of fully-disciplined and equipped missionaries. This people seem to possess a wonderful facility for the acquisition of languages; and when they enter on their work of evangelizing the world, how admirably will they be qualified for it! They are acclimated in almost all nations. They can speak their various languages so as to render themselves entirely intelligible. They are acquainted with their general habits and particular customs; and from the experience of their own unbelief and inveterate hostility to the gospel, they are admirably competent to expostulate with the careless, to reason with the unbelieving, and silence the captious, and, with all the new-born zeal of converts, proclaim the unspeakable riches of Christ. Oh! what astonishing success shall attend the labors of these swift-winged messengers of the truth. "Their line shall go into all the earth, and their words to the end of the world. Many shall go to and fro, and knowledge shall be increased." Oh, with what almost incredible celerity will the cause of missions advance, when these witnesses for the truth, scattered among all people, inured to all climates, familiar with all languages, intimate with all customs, disciplined to all hardships, shall occupy their different spheres of labor, and shall carry the message of the gospel to the unconquered Arab and wandering Scythian, the illiterate Malay and the oppressed Hindoo, the outskirts of the Gentiles and the isles afar off on the sea! Then multitudes in one day shall be born to the Saviour; a shaking shall be heard among the dry bones in the vast Golgotha of heathen darkness and corruption, and a purifying influence exerted on society, as rapid in its character and blessed in its results as "life from the dead."

VI. If we connect the preceding observations with the fact that all these form the subjects of direct Scriptural prophecy,

This circumstance renders their conversion not only a striking illustration of the power of the gospel and of the mercy of God, but will become one of the most triumphant evidences of the truth of our religion. It has been justly said that if miracles were the property of the primitive Church, prophecy becomes the property of those who live in its subsequent ages, and increases in the strength of its evidence, the farther we live from the times in which it was given. The conversion of the Jews, with all its circumstances, is clearly announced in Scripture, and certainly



of all the prophecies this seems the most unlikely to be fulfilled. We feel no difficulty in believing that the absurdities of idolatry, the delusions of Islamism, and the corruptions of Popery shall be demolished by the gospel; but that a people so pertinaciously wedded to their religion, should, after the expiration of many centuries, renounce the religion of their fathers, their inveterate prejudices and long-cherished hopes, and become the avowed adherents of Christianity; that they should not only profess their attachment to it, but become its eloquent and enthusiastic advocates; that they should abandon those commercial habits, with the acquisition of wealth, their national characteristic, and generously devote their exertions to the spiritual welfare of their fellow-men; and that these should be the labors of men who have belonged to an accursed, persecuted race, and who are to be seen engaging in this godlike enterprises in those countries where the blood of their ancestors was so profusely shed, seems incredible. How singular will be the fulfilment of such prophecies! Oh, who then will contravene the divinity of revelation, after this luminous fulfilment of one of its strangest prophecies? The petulant objections of the infidel will no more be heard; minds never before accustomed to reflect will be attracted by such a phenomenon; a new impetus will be given to the exertions of the Christian world, and an influence diffused over society like "life from the dead."

Such is the dignified avocation destined for the Jews. The history of this people, which abounds in singular incidents and anomalous features,—mingling with all nations, yet remaining a distinct race; the victims of rapacity, yet ever becoming rich; persecuted, yet resisting all the attempts to exterminate them,—the history of this people is to close by the most wonderful feature yet recorded, namely, they who have continued for ages the most determined unbelievers and implacable foes of the gospel, are to become its most enlightened and devoted advocates in disseminating it through the world.

Let us rejoice that there is salvation "for the house of Israel." Who can be indifferent to the Jews? Think of them as the descendants of the patriarchs and prophets and apostles; as the posterity of those for whom Jehovah often revoked the laws of nature, and executed the most signal judgments; as the adherents of a religion that had its feasts and convocations when the Eleusinian mysteries had no existence, and numbered its times by sabbaths and jubilees when neither Olympiad nor lustrum divided the calendar. How delightful the thought that their degradation shall speedily come to an end, that their God shall revisit them with tokens of his love and kindness as in past times, and that the mourning and desolate standard of Judah shall be raised on the turrets and battlements of Zion. The lost sheep shall be placed in the fold. The lost piece of money shall be recovered, and after being cleared of its rust shall be found to have Jehovah's image still enstamped on it. The exiles at last, sick of their wandering, will return to their paternal home and form a part of that great family in which there shall "neither be Jew nor Greek, Barbarian, Scythian, bond nor free, but Christ shall be all and in all." Eternal Father, may

this auspicious day soon dawn! The reproach of thine ancient people will at that period cease, and thy covenants, which thou didst make aforetime with Abraham. and Isaac, and Jacob, will be renewed! Then will the Church truly waken up to her responsibility, and fulfil the lofty destiny assigned to her. Then will vast encroachments be made on the empire of sin and darkness and death. Even the careless and impenitent will be arrested by the wonderful grace and power of God in the conversion of his ancient people; and this people, animated with love to the Saviour and selecting the cross as their theme, will go forth over our world as burning and shining lights, and in valleys and on the summit of mountains, on land and ocean, in the regions of barbarity and superstition, as well as in the abodes of civilized society, shall labor with indefatigable zeal till the extremities of earth shall be visited with the light of the gospel, and that blessed millennial age shall be ushered in when there shall be a brightness that no cloud shall obscure and a serenity that no storm shall disturb.

And should not this consideration present the claims of this Society as occupying the very front among the religious efforts of the present age? While we desire not to see the energies of kindred Societies in the slightest degree crippled, but on the contrary, would rejoice to behold an immense accession of zeal and public countenance infused into them all, yet we bespeak for this Society not only your fervent prayers, but your enlarged and substantial benevolence. The Jews are to be the great pioneers in evangelizing the world. This is to be the leaven that is to permeate the huge mass of society and assimilate all to its own quality; this is to be the powerful lever employed in loosening the foundations of the kingdom of error and darkness; this is to be the great army which, awakened from the valley of vision by the breath of the Lord, is to go forth in marshalled phalanx to do battle against the enemies of the living God. Shall we permit a Society to languish which embraces the conversion and Christian education of those who are to be the most prominent instruments in hastening forward the glory of the latter day? We rejoice that every revolving year is witnessing the Christian world more deeply impressed with the condition of God's ancient people; we rejoice that the Society in whose behalf we this evening appear enjoys delightful evidence of this, as it now counts its thousands poured into its treasury every year, when very recently it could only number its hundreds. And let our continued exertions be given to it as one of the most important schemes for carrying forward to a triumphant completion that age of our world, so associated with our fondest wishes and most ardent prayers, when "God's name shall be known in all the earth, and his saving health among all nations."

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As the Jews rejected Christ, but not universally, so spiritual men now receive him, but not carnal. And this is so far from diminishing or impairing his glory, that it is the last stroke which perfects and adorns it.—  
*Pascal.*

## THE JEWS' QUARTER IN PRAGUE.

ONE of the most remarkable localities in Europe is the "Ghetto," or Jews' Quarter in Prague. Untouched for centuries, and until late years undisturbed by the visits of curious Christians, it is one of those rare spots where the very form and spirit of antiquity have not yet given way to modern enterprise and change. Some description of its physiognomy and the curious Hebrew traditions, of which it is the source, will be interesting to our readers.

The "Ghetto" lies in the northern part of Prague, not far from the Moldau. Approaching it from the Christian part of the city, one generally sees a group of Jew porters sitting at the entrance. In these crooked, dwarfish, and antiquated men, the enormous strength which they exhibit in their profession would not be suspected. One of the gray-haired, shrivelled and wrinkled porters, almost crawling in his gait, not unfrequently carries, for a mile or two, immense chests and coffers, or the whole furniture of a family. With the exception of Amsterdam, there is no city in Europe whose Jewish population is accustomed to such severe physical labor.

The *Breilegasse* (Broadway) is the principal street of the "Ghetto." Here every thing is dark and forbidding; below, gateways and stairways where a lantern would not be out of place at noonday; above, roofs of hundredfold slants, shooting over the high rows of houses on each side and forming narrow, airy bridges for pigeons and sparrows. Each story has its separate family, for more than 7,000 souls are clustered together in the "Ghetto," the few favored Hebrews who live in the other parts of the city being obliged to pay large sums for the privilege. The confusion, noise and movement in the street, on account of the crowded state of the quarter, is a marvel to behold, and impresses one with somewhat of the same feeling with which, when a child, he looked into a fantastic picture book. At the Jewish festival of "Purim," when Israel celebrates its delivery from the hands of Haman, the Ghetto is half a fairy city, half a Gipsy camp. Stately Judiths and Esthers, chanting the love-songs of Schiller with the whining tone of their dialect, go in masks from house to house, while the old women in gilded caps, the sturdy beggars, the cripples and cheese-rabbis (so called) seem more like masks than actual characters. A discordant, continual cry, which might be taken as an expression of either joy or wo, peals from the brilliantly lighted synagogues; screaming cooks run against each other with their shallow pans of that national Jewish dish, which is older than the Egyptian pyramids, and which the Bible alludes to as the "flesh-pots of Mizraim." In the garrets the children of the beggars hold a jubilee over the strongly-spiced dishes which have been sent them in charity; in the third story, the dealer in old clothes tells his family about the old times, when it was dangerous for a Jew to go outside of the Ghetto on Good Friday; but in the first story all is brilliance and Parisian perfume, and the rich Israelites, dressed in the latest style, go through with their dances and *tableaux vivants*.

The Ghetto of Prague is a little world in itself, rich in traditions and monuments of the past. Its origin goes far back into the times of the Pagans. Long before the days of King Herod—according to the current legend—there lived in Palestine three virtuous men of the race of David, to whom God revealed the future in a dream. In order to spare their descendants the sight of the desolation of which Judea was to be the theatre, they took up the pilgrim's staff, and left the Promised Land, in company with their wives and children. The image of the many-branched candlestick in the Temple at Jerusalem, with all its burning lights, ap-



peared in the air before them, as a guide. Thus they came further and further to the West. During their long pilgrimage they did not cease to praise the Lord by diligent study of the Talmud, and this preserved them from all danger. Whenever the little caravan was attacked, its members began that curious pantomime which accompanies the reading of the Talmud, with clapping of hands, agitation of body and loud outcries; whereby both savage beasts and wild Pagans were alarmed, and took to flight. Once, however, the Sabbath was violated: the first star had appeared in the sky, one Friday evening, when a boy among them broke a sapling in the woods, to cut a staff. The image of the burning candlestick immediately vanished; the caravan fell into confusion, went astray and separated. It so happened that part of the pilgrims reached Toledo in Spain, another part the town of Worms, and a third part settled on the right bank of the Moldau, before either a German or a Slave had trodden the soil of Bohemia. Their families increased so fast, in consequence of their piety, that in the course of a single generation, there were several synagogues erected in Prague.

The "*Altneuschul*," as it is called, is the oldest synagogue in the quarter. For many centuries it was entirely choked up and buried in the earth, and only discovered and exhumed in the time of Wallenstein. A stone stairway leads downward to its entrance, as to a vault; the interior is built in the old Judean style of architecture. Pillars, ceilings, walls and galleries are as black as coal. This fact has no ordinary significance. The synagogue remains to this day a place of wonder, since it is reported to have given, in the early times of the settlers, regular intelligence of the fate of their home in Palestine. When Titus led his legions against the city of David, the pillars of the synagogue, according to the old legend, began to tremble; the doors of the Ark flew open with a sound of lamentation, and the holy parchment upon which the Books of Moses were inscribed unrolled of itself until the chapter of blessings and curses was visible. Then arose great weeping and lament among the old men and children. The young men, however, armed themselves, and set out to the rescue of the Holy City, with a warlike young Rabbi at their head. Scarcely had they passed without the gate of their city when the knees of their leader began to tremble, and his feet were rooted to the earth. "I am like the ass of Balaam," he cried; "I see warning visions—they come up from the earth and down out of the clouds, and beckon me to return." Then exclaimed several: "Thou hast not repeated thy morning prayer with due devotion, or hast omitted a sentence therefrom. Let us choose another leader, who is undefiled." But it happened to all as to the young Rabbi, so they turned sorrowfully homeward, and Jerusalem was lost.

When the eventful day came when Zion fell and Jerusalem was destroyed, the synagogue was suddenly filled with thick Egyptian darkness. The congregation fled in terror from the temple, but lo! the sky was as blue and clear as ever. Shuddering, they comprehended the meaning of the sign; they commenced a fast, rent their best garments, and strewn the ashes of desolation upon their heads. After several days the mysterious darkness disappeared from the synagoge, but the white walls remained as black as the charred cedar joists of the Temple of Jerusalem. The night of that exile, which was thenceforth the doom of the scattered children of Israel, remains as a perpetual admonition upon the walls. Their blackness is holy; no human hand dares to remove it; the blasphemous finger would wither, that dared to scratch thereon. But on the Day of Redemption, the stain will disappear of itself, and the walls of the consecrated edifice suddenly beam with a diamond lustre, like the gates of Heaven. Since the fall of Jerusalem, therefore, the curse in common use among the Jews of Prague is: "Be you blackened!"



Any change in the structure and decoration of this half-subterranean temple is forbidden. During the last century, a sexton ventured to attempt driving a nail into the walls. The ladder on which he had ascended tumbled down, hammer and nails fell out of his hands, and he remained a whole hour hanging dead in the air. At last he was gradually lowered to the earth by invisible spirits, and only came to life again after he had been dressed in the garments of the grave. This man, on whose countenance a smile was never afterward seen, saw and heard all that was passing around him while he lay in the trance—the lamentations of his children, the voices of his friends and acquaintances, and even the tears and kisses of his wife, which he felt like melted lead on his face, without being able to move. While hanging in the air, he beheld terrible sights with the inward eye. What they were he confided to no one, except the celebrated “Hoch Reb Lob,” a most wise and powerful Rabbi, to whom he confessed.

Near the graveyard, which stands in the middle of the Ghetto, the residence of the great Rabbi is still pointed out, and the garret where he passed long summer days and winter nights in cabalistic studies. Here he was waited upon by “Golem,” a slave made of clay, to whom, with the assistance of the Magi, he had given life, in order that no one born of woman, no being darkened by the breath of earthly passion, might approach him. So holy was the Rabbi, that even in the distance, the guilty and impure were troubled by his glance. A look of his eye compelled liars and slanderers to speak out their most secret thoughts and criminate themselves. The pious Empress, Maria Therese, once came to Prague, and determined to drive the Jews out of the land. Mighty advocates, high officials, even Catholic priests, won by precious gold, endeavored in vain to soften her heart. When “Hoch Reb Lob” heard this, he took the huge Chaldaic folio in which he had been reading, and set out to visit the Empress. He crossed the bridge, and when he had reached the city on the other side, a great crowd of curious Christians collected around him, and cries of contempt arose on all sides; he smiled and passed on. The gilded stato carriage of the Empress, drawn by six horses, came at full speed down the hill from the Palace of the Hradschin. “Hoch Reb Lob” stationed himself at the foot of the hill, and lifting his arm, cried in a loud voice, “Halt!” This boldness exasperated the crowd to fury, and women and children pelted him with mud and stones. But the stones turned into cherry-blossoms, and the mud fell like a rain of apple-blossoms on his furrowed brow, his silver beard, and his broad shoulders. The carriage stood suddenly still in the midst of the descent; the six horses tossed their manes, champed their foaming bits, struck out wildly with their hoofs, threw their heads nearly to the earth in terror, then plunged again in the air, but could not move a step. “Mighty Empress!” cried Hoch Reb Lob, “I swear by the Almighty God, thou wilt change thy mind before the sun goes down, and my people shall live in peace, till the Moldau flows over the towers of the Hradschin!” He then turned and walked slowly homeward through the awe-stricken crowd, carrying his Chaldaic folio; and in the same hour the Empress tore in pieces the decree which she had already signed for the banishment of the Jews.

The Cemetery is a most dismal place. There the wind blows over the rank, unmown grass around the tombstones, and rustles the boughs of the neglected trees which lift their crooked trunks here and there. Many of the stones are centuries old, decaying and half sunken in the black soil. Snow and rain have half worn away the sharp Hebrew characters, and only the mossy, scroll-like heads of many others are to be seen among the grass, or a pair of hands of carved stone, denoting that there moulders one of the tribe of Aaron. Inside of the cemetery walls,

every foot of earth is composed of the dust and crumbling bones of the dead, but their rest is never disturbed in order to give place to the newly departed. Each one keeps possession of his narrow house, for the orthodox Jew thinks that economy of space which is so greatly to the interest of the living, an infamy when applied to the dead, and wherever it is possible, he makes the severest sacrifices to obtain for himself and his fathers an everlasting property for their mortal remains. The cemetery has been full as far as the memory of the place reaches, and the dead are now buried in a spot outside of the city. Around the old graves cluster the lofty, toppling, crowded houses of the living, but no one ventures to enlarge his room at the cost of disturbing his ancestors, whose names are mostly forgotten, whose race has often been long extinct. This piety, however, will vanish like the legends, whose source has been sealed since the commencement of this century.

Such a place as the Ghetto is rich in specimens of humanity as quaint and antique as itself. One of the most curious characters which one meets in Prague is the old pedlar, a dealer in small wares, such as fish-bones, knitting implements, needles and the like. He may be seen at all seasons and in all weathers, going the rounds, calling attention to his wares with a long nasal cry. Notwithstanding the toilsome nature of his business, the scanty returns it yields, and the general contempt with which he is looked upon, he plods through year after year, feeling a kind of satisfaction in knowing that the prejudice against his race is growing less and less. "In the *Jesuilengasse*," he says, "it is a long time since I have been drenched with water from the windows, and the children in Smichow are not so dangerous as formerly." Thus consoling himself he goes along the streets, repeating his shrill cry. At the door of a brewery he sees a lusty apprentice, with a green cap on his head, and a whitish moustache just sprouting on his upper lip. He smiles in secret, for he remembers how, many years ago, a wicked boy burned off half his beard while he lay asleep beside the steps of a beer house. In his wrath at this disfigurement, he had cursed the boy and besought God to give him no beard when he grew up. Afterward, he had repented of his anger in sackcloth and ashes, and begged that the curse might be removed. Now he sees the down on that apprentice's lip, and feels that his penitence has had its effects.

His life, however, has its annoyances. Sometimes he goes wandering all day long without selling even a needle, and goes home groaning with not a kreutzer in his pocket. Perhaps it is late on Thursday evening, and he is anxious to get back before the Sabbath commences. Just as he turns his steps towards the Ghetto, some one calls him, from the third story of a high house. "Well," he thinks, "a little profit is better than none," and toils up the long, dark stairway, thinking of how much he shall make. When he reaches the top, he sees an impatient young mother trying to stop the screams of a refractory boy. "Here he comes!" she cries, pointing to the poor dealer: "there! do you see the frightful Jew? If you are not quiet this minute, he'll put you in his pack, and eat you alive when he gets home. There; that's enough. Now, Jew, you may go." But it is time to close our sketch.—*New-York Tribune*.

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PERSECUTION OF JEWS NEAR CONSTANTINOPLE—The London *Jewish Chronicle* states that a child having died, the Jews were accused of having killed it for its blood's sake, whereupon twenty Jews were endungeoned, of whom two died.

## Missionary Intelligence.

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### AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

#### EXTRACTS FROM B.'S JOURNAL.

I MET to-day with a melancholy proof of the proneness of the Jew to run from one extreme to the other; from superstition to infidelity. I conversed with one who had been a rigid and devoted adherent to Rabbinism, but had in after years found out that the Rabbis were only lying in wait to deceive, and consequently shaken off the galling yoke of the Talmudists. I introduced Christianity to his notice, and endeavored to prove to him its divine origin, both from miracle and prophecy. But all I advanced fell powerless to the ground. The once credulous Jew harbors now infidel thoughts, and goes so far as to suspect the miracles of Mosos having ever been wrought. "Moses ist nicht gestogen, und Christus ist nicht go-flogen," (Mosos never ascended [the mount;] Christ never flew [toward heaven,]) he ejaculated, while his mouth was filled with laughter. Poor Jews! They are fast falling into Deism; and this is one out of the many instances with which I met during my brief sojourn in this country. Oh that God by his grace would speedily put an all-powerful check to the prevalence of infidelity among them!

In the main street I accosted a Jew whose silvery hair and snow-white beard indicated an age of threescore years and ten. His mind was at the time wholly absorbed in mercantile pursuits. I spoke to him of the certainty of death, of judgment to come, and the necessity of preparing to meet his God. He pointed to a store to which he said he wanted to go; but I was determined not to allow him to give me the slip before I had fully delivered the message of reconciliation through a crucified Redeemer. I followed him into the store, and soon entered into conversation with the gentleman behind the counter, who happened to be the proprietor of the establishment, and a Christian. In imitation of the apostolic example, I became a Jew to the Jew, in order to win the Jew; and pointing to the aged brother, I remarked, that Americans, however little inclined to give deference to men on the score of their noble descent and aristocratic claims, will not hesitate to honor the man who can produce kings and prophets, apostles and martyrs in his line, and who can trace back his genealogy to Abraham. The Jew was gratified, which the smile lurking on his furrowed countenance abundantly manifested. But not so the Christian. He thought that believers in the Lord Jesus Christ are children of Abraham in a higher and much nobler sense than his literal descendants, &c. I waived the question. Soon the Jew was served and left; when I, lingering a few minutes behind, stated to the Christian gentleman the object of my mission, &c. He regretted having gainsaid me, and bade me God speed. I accompanied the Jew to his house, which, though not elegantly furnished, was cleanly kept and comfortable. I unhesitatingly spread before him my message, and was listened to with patience; the Jew all the while looking upon me as a friend and a brother. He told me that he had heard all these things before, and had thought of them even in the synagogue; but that at his age, if he were to avow his allegiance to Christ, he would disgrace his family and make his wife miserable.



The Rabbi here is a townsman of mine. He is the son of very poor parents; and when he prosecuted his studies at the *בית המדרש* (Rabbinical college) in my native town, he was sustained by the Jewish community. My father also used to allow him a stipend of two rix thalers per month, a considerable allowance to a student in my country. He married the daughter of a rich Jewish merchant, who atoned for the graces nature had denied the maiden by a purse heavy with ducats. Strange compensation!

I called at his house, and expected at least to be civilly received. But no! Jeshurun grew fat and kicked! I saluted him with the usual *שלום עליכם* (Peace be with you!) but, instead of the usual reply of "With thee be peace," the Rabbi quoted Scripture, saying, *אין שלום לרשעים*, (There is no peace to the wicked!) I expostulated with him, and set all my power of suasion to work to obtain a hearing. I succeeded, but with unhappy results. He called me *עוכר ישראל* (troubler of Israel.) I asked him whether he knew *by* whom and *against* whom this expression was employed? but the Talmudical Jew has not knowledge of Scripture enough to be acquainted with a simple historical fact which any Sunday-school attendant might know. "Now let me show you," I resumed quietly, "how you Jews fill your minds with Talmudical trash at the expense of the Word of Life. The words you uttered you unconsciously borrowed from wicked Ahab, who used them against the God-fearing prophet Elijah." The application he was sagacious enough to make himself. Well hit! How could it be otherwise? It was an arrow from God's quiver, and it stuck fast in the heart of this enemy of King Jesus. He stood before me (to use the happy comparison of Jeremiah) like a thief when he is caught. His face changed colors, now crimson, now ghastly pale. He had lost all presence of mind; and it was not until his wife came in, with the happy news that dinner was on the table, that he succeeded in resuming his pharisaic dignity. A proper hearing I could not obtain. He is too much of a bigot to have allowed that. The tracts I offered he accepted. What use he will make of them, Heaven knows.

It is not rarely the case that I come in contact with Jews, who set their seal to every thing I advance against the Talmud, and who believe with me that Rabbinical teaching must needs be pernicious in its tendency and results. But it distresses me not a little to find that such Jews, who have at last been brought to reject the gross and revolting fictions of the Talmud, almost invariably find their way to the opposite extreme. They pass from superstition either at once into Deism, or into a form of belief which bears the same relation to the theology of Moses and the prophets, that Rationalism bears to the evangelical expositions of the New Testament.

I found this to be the case with Mr. D——, an intelligent and, in his own way, learned man, who in the face of all proofs from Old Testament Scripture, denied the existence of a malignant being called "the Devil," or Satan. He asserted that all these "absurdities" the Jews can only have drawn from the religious code of Zoroaster, which represents the angels of light and darkness as in a perpetual struggle, which struggle is to continue to the end of time, when the evil spirits will be consigned to darkness and despair and torment for ever. What a trickish, ingenious stratagem of him who was "a liar from the beginning," to make men disbelieve his existence!

In a letter I lately received from home, there was inclosed, among others, one from a cousin of mine, who very warmly tries his best in defending modern Judaism. He is, as may be seen from the subjoined literal translation of the extract I make from his letter, on the defensive. It is written in very elegant German, and is a reply to one I wrote to him, in which I tried to throw down the Babylonian tower of the Tal-



mud, in order to rear on its ruins without interruption, upon the foundation of prophets and apostles, the temple of the Holy Ghost, making Jesus Christ himself the chief corner-stone thereof :—

“But how is it that every Jew who embraces Christianity wages war with the Talmud? To a child is he to be compared, who beats his mother in the face, who has nourished him and brought him up, and taught him the first rudiments of all that is worth knowing; apart from this, he must charge his ancestors two thousand years ago, down to the nearest of his progenitors, either with stupidity or malevolence. Not so has the holy Chrysostom judged this sacred book; he confesses, in many places, that all he knew of Scripture and its exegesis, he had sucked from the Talmud; and very often, when he wanted to give weight to his opinions, he was not ashamed to say: ‘This I have been taught by a teacher of the Hebrews.’ Once he calls the Talmud even ‘the Book of books,’ since without it we should not be able to understand the original text of the Sacred Scriptures. But to you it seems quite easy to pronounce the sentence of condemnation upon the Book. And why? Because *you* here and there discover in it things which do not please *you*, and which in your estimation are repugnant to the doctrines and principles laid down in the law, the prophets and the Psalms. Only place the Talmudical injunctions and absolutions to which you allude in juxtaposition with the oppression and desolations which the holy people of God have had to endure since their second exile, and especially the war of extermination which was continually carried on against them by the professors of the religion of love, and say whether, in those dark ages, they were not more than pardonable. And besides, what is the *lex talionis* upon which the Talmud allows its adherents to act in their dealings with non-Jews, when compared with the principles of holy mother Church, (the Roman Catholic,) which for more than fifteen centuries had the sway over all Christendom, such as, that a promise made to a heretic need not be redeemed, yea, that even an oath need not be kept? But not against the Jews alone have the professors of the religion of love acted so shamefully; but among themselves, under the mantle of clarity, they devoured and consumed one another, and, hyena-like, spared not even the graves of the victims of their cruelty.

“And was not all this perpetrated by *both parties* in the name of Christian love, which was to encircle the globe? And should you say, But this is not the spirit of the religion they professed; well, I agree with you, but at the same time I assert, that Christianity is purely ideal, and is impracticable in this lower world; Christianity is the elevated and noble phantasy of a pure and lovely soul, and only in the state of oppression capable of self-sacrifice. Proofs for this assertion history abundantly supplies. . . . The sweet look of the dove has vanished; for no sooner had the once-oppressed shaken off their fetters, when there remained naught but the cockatrice-eye of fanaticism; no sooner had they put off the sheep’s clothing of humility, when the concealed paws of the wolf were visible, and the oppressed became oppressors.

“To see Christian love, so far as it is practicable, one must look about among the Jews. Of course, being repulsed by Christians, they manifest it only to each other.”



#### MR. BONHOMME’S JOURNAL.

DURING the month of March, I have visited Brunswick and St. Mary, Georgia, Jacksonville and St. Augustine, Florida. Much interest in this new country has truly been awakened. We hope a good deal for the future. In Brunswick one Israelite resides. I had with him several arguments

and interviews. He remarked one day to a gentleman of the place, during my stay, he wished to be a good Christian.

In St. Mary there is one, but he was at his plantation during my stay. His wife being a Christian, she told me that her husband is only held back from making a public profession on account of his mother; but that he attends public worship and supports the gospel in the place. I left tracts with his wife.

In Jacksonville there are none. In St. Augustine there is one, an aged, venerable Israelite, highly respected by all. His mind, he told me, was in great distress. He acknowledges Jesus to be the Messiah, but he blames the Church, that is, Christians, for their cold state of religion, and considers it a stumbling-block in his own way. I have great hope in God for his salvation through a crucified Redeemer. I gave him tracts. He is a gentleman of great literary attainments. I have distributed during the month of March 2026 pages of tracts, and 268 pages of Lectures.

While in Savannah, I met with some of my old friends among my kinsmen. They are always glad to see me, and our former conversations of years back seem still to be as glad tidings of good things, and they are sometimes renewing. May God in mercy remember his gracious covenant with Abraham, Isaac, and Jacob! Amen.

I have distributed during the month 2483 pages of tracts, 958 Lectures, 6 books of experimental religion, 3 English Bibles, and 2 German Bibles.

The Jewess who has become a believer in Christ was sent by her parents last summer into South Carolina, to divert her mind. Other means have also been employed, and she has been threatened and watched very closely by parents and friends; yet but a few days ago she confessed to a pious Christian lady that she is happy under all her sufferings; and the first chance she may have, she will be baptized.

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*From the Missionary Herald.*

## AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

### Salonica.

#### LETTER FROM MR. PARSONS.

IN looking over our field, it may not be amiss for me to state some of my present impressions. Our parish consists of six thousand Jewish families, within a space perhaps less than one mile square. Of these only a few, when compared with the whole, though a large number really, are wealthy men, bankers and merchants. Probably three thousand are families of the miserably poor, living in crowded and filthy holes. There is also a large middle class of mechanics and smaller shop-keepers.

In personal appearance, the men of the middle and higher classes, and even of the poorer, when stripped of their squalidness, are very fine-looking. One must needs say, that nothing but their system of education could keep them from thinking and from knowing something.

On the other hand, the women are as generally ill-looking; their countenances being inexpressive, sad and care-worn. In form and feature, they appear entirely wanting in symmetry and beauty. There are several sufficient reasons for this; such as neglected infancy and childhood, early marriages, subsequent drudgery and abuse, and perfect exclusion from all elevating influences. They are entirely ignorant and uncultivated. Having been long regarded as stupid beings, fit only for servile work, they seem to have become such in reality.

And if we look at the children and schools, what can be expected but

another growth of ignorance and stupidity? The children, however susceptible of intellectual culture, can receive none; for nothing is taught in the schools but the inere words of the Old Testament, except that, to a few chosen ones, some portions of the Talmud are made known. Of course the sciences cannot be taught; for a little correct knowledge of geography or astronomy would overthrow the whole Talmudic structure.

The necessity of these schools is found, not in any value set upon intellectual training, but only in their religious system. Since reading the Hebrew, tho holy language, is a work of unspeakable and saving merit, there must be schools in which the letters of this dead language may be fixed in the mind, to be repeated, as are the prayers of the Roman Catholic, in after life. There is but a single exception to these remarks. In one school the children of some of the wealthier merchants are instructed in Italian, for commercial purposes.

When we look at the spiritual condition of the Jewish population, we lose all sight of differences in rank, sex and age. They have no Saviour from sin; hence they are "filled with all unrighteousness." If left to themselves and the rabbinic systems of human culture, we can expect only a succession of generations, bearing the same marks of ignorance and error. Our only hope for them is in the regenerating power of the Holy Spirit; and we trust that he will guide us in our labors for them, in preaching Christ and him crucified, at our magazine, in the bazaars, in families, in our contemplated school, and in the public assembly.

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#### LETTERS FROM MR. DODD.

##### *Jewish Preaching Service.*

In a letter dated December 12, Mr. Dodd writes as follows:—

On the 16th of November we began a public Jewish service in our house. Twenty-three were present, including three women and a few children. Most of them were drawn thither, no doubt, by curiosity and the novelty of the occasion; but they heard the gospel preached, and witnessed the offering of prayer and praise from the heart, to which they have been entire strangers. On the second Saturday about the same number were present. The third was stormy, and none came save the members of the Jewish family in our house.

Last week one who had attended was summoned before the Chief Rabbi, and questioned as to the nature of our services, tho persons who attended, &c. The result was, that last Saturday only one of our former hearers was present. In their stead, however, there came about a dozen young men of the wealthier class, with the evident intention of making sport, which they did during the prayer and singing; but they became interested in the preaching, and listened quietly till the end. We wait to see whether any will become regular attendants, in spite of the frowns of their spiritual guides.

None are afraid to come once, curiosity being a sufficient excuse. But continued attendance will render them obnoxious to the displeasure of their rulers, and to such exhibitions of that displeasure as the present state of religious freedom in Turkey will allow. We know that there are a number who would feel sufficient interest to come, if it involved no sacrifice; but whether they can make any sacrifice in order to attend remains to be seen. Our female hearers have dropped off, except one in our employment. It is reckoned a disgrace for females to be present in the public assemblies of men.

Many have expressed themselves much pleased with tho singing. This

is a novelty to them, and will, no doubt, prove an attraction. Though we cannot regard the attendance thus far as indicating any deeper interest than curiosity, it exhibits one thing worthy of notice, namely, an abatement of prejudice against us. Christian worship is an abomination to them; and we had no hope of such an attendance on our service, from any motive, when we came here.

Four days later, Mr. Dodd wrote again in the following language:—

Last Saturday from twenty-five to thirty were present at our service; a larger number than we have seen at any former time. Many of them were the same who attended the first day. A person who has visited me for religious conversation, told me that he had heard them talking to each other as they left the room, expressing their surprise that Christian worship was not such an abomination as they had thought. As it consisted of prayer and praise and explanations of the Scriptures, and all in accordance with the Word of God, they were pleased, and said they would come again.

Were it not for fear of the rulers, I have no doubt I should have a large congregation of regular hearers. They are a sociable people. They love to assemble together; love to talk or hear talking; and especially on the Sabbath, when their time hangs heavy on their hands, any thing that offers any amusement or pleasure, or helps to consume the time, is welcome. We cannot, therefore, draw too much encouragement from a large attendance, unless it be in the face of difficulties. But whatever is their motive, they come and listen respectfully.

Blessed be God for the privilege of preaching such a gospel! Thrice blessed is the privilege of preaching it in a foreign tongue, in a fresh, uncultivated field! I had great joy, surpassing most human joy, when I first preached it in my own language; but when I was permitted to proclaim it in a strange dialect, my exultation rose still higher. If those in our theological seminaries who excuse themselves from this work, and stifle the voice of conscience, and grieve the Spirit, (as I tried to do, but God hindered me,) could exchange places with the missionary for a little while, the difficulty would be to find reasons for staying at home; and should any be discovered, they would all be swept away as chaff by the thought of the overwhelming disparity of laborers between the most destitute portions of our own land and the foreign field.

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*From the Jewish Intelligence.*

## LONDON SOCIETY.

Jerusalem.

LETTER FROM MR. NICOLAYSON.

### *Inquirers.*

IN my Report last month I mentioned the cases of only one or two of the inquirers who had then applied for instruction, and added that those of others were then still under consideration; of these we have since admitted three into the House of Industry.

A. S., a young man from Galicia, who has been mentioned before as having come here from Cairo, where he had been taken under instruction by Mr. Laurie. He has now been here for some months, has made much progress in Christian knowledge, chiefly under Mr. Reichardt's instruction, who kindly gave him a room in his house at first. He is, in all re-



spects, of so interesting and promising a character, that, though we much fear his precarious health will break down, we have just admitted him into the House of Industry as an apprentice to the newly introduced trade of preparing turner's work, and other articles of olive wood for sale to travellers, by whom such are in much request; chiefly for the purpose of diverting him from too much mental application, to which he is much given, but which is injurious and even dangerous to his mind's health; and in the hope that his bodily health may thus be improved, while he is getting the benefit of the training of that Institution; and should his health improve, the means also of permanent usefulness hereafter will be insured.

S. L., who was originally a Polish chasid, and has been hero under instruction at least three times before; but owing, partly at least, to the peculiar mental habits of that sect, and his early training in it as such, he could not prevail on himself to adopt steadily a regular pursuit, nor consequently to remain quiet here long enough to be fully instructed; though we never doubted the reality of his conviction of the truth of Christianity, nor the sincerity of his eagerness to make a public profession of it by baptism. About two months ago he returned to this place again, after two or three years' absence, still firm in his conviction, and declared himself now fully determined to learn and pursue steadily any trade we might assign him. As we hesitated to make another attempt with him, he apprenticed himself to one of our shoemakers, (Mr. Marcusson,) and has since shown such steady determination and made such progress in this, that on the recommendation of his master we have at length admitted him an inmate, as apprentice to that trade.

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